THE
Levellers Directory for
private Preaching
new Vamp'd.

In which, certaine Formes are warranted (by the AGITATORS) or rather justified; which the Malignant Sect contemne, and make ridiculous.

Whereunto is annexed, divers Spirituall Postures, alluding to that of Musket and Pike.

These men in a bravery, turnes Preaching to knavery.

When Subjects strive by scorne and might?
When Religion's forc't, and Kingdom's right?
When City and Countrey's in poore plight?
When King's detain'd in the Isle of Wight?
Then let all know, this geere must tend
To griefe and misery in the end.

Printed for such as will buy it, 1648.

THE
Levellers Directory for

THE APOLOGIE.

TO you the Sanctified, Elected, Purified, Mundified, Justified, and Separated Brethren, I make this worthy and acceptable (although not Learned) Apologie. It is not unknowne to you how often we have beene vilified by the name of *Puritans*, *Brownists*, *Separatists*, *Familists*, (at last) censur'd with the detestable name of *Round-heads*, and *Prick-eares*; That we are so 'tis confest, but why should we be tearmed so in the way of disgrace, or villification; the manner of speaking makes the difference; I have known one man call another *SIR* in anger, likewise a woman beat her Maid by the name of *Gentlewoman*; termes in themselves gracious and acceptable, but according to sinister construction, the parties so termed appeare scandalized and ridiculous: Next they they abuse our Doctrine of *Inspiration*, and tell us it proceeds from the Spirit of contradiction; but little do they imagine our Contradiction is begot by Inspiration; for unlesse our bodies be haunted with sanctified Spirits, how is it possible wee should reveale the Word, since most of us scarce know a word of the Booke, and that is the reason that wee can Preach as well without a Booke as with it; but if we can continue and confide as we have begun (which I shrewdly doubt) it shalbe lawfull for every *Agitator*

and every Select Brother to use a *Horne-booke* (provided hee be married) for I have heard a little reading will doe a man no hurt; let him be learned past the *Graces* & the *Sacraments*, and (for ought I know) hee may be as fit to teach as the best on's, and goe roundly on with his businesse, according to his owne head, and in conclusion gain the prick and praise, agreeing with his Auditors Eares, which are long enough to make Asses of those that write our Names backwards, and fix them before libellous Sermons, saying they doe *NOT RUB*, when they doe Rub, and rub off too, wofull experience has made it manifest, but though wee desire to have our heads rounded, yet we doe not desire to have them rounded so close; there ought to be a meane in all things, but now I'le proceed to my Apologie which must prove how necessary it is for a *Tradesman* of any degree, to preach in a *Tub*, teach against the *back of a Chaire*, instruct at a *Tables end*, exhorting over a *Butterstand*, Revealing in a *Basket*, and Reforming on a *Bed-side*.

I shall begin with the first, and produce you the sacred Antiquity of *Tubs*; In the dayes of *Dido* and *Richard* the third, there lived an honest, Religious, and fair spoken man called *Diogenes* a *Round dealing* Man, and was so inspired with the spirit of *Opposition*, that hee boldly durst affront the King, and bid him stand from betwixt him and the *Sun*; and beleeve it, there was some mistery in these words: This man (to make short of my *Tale*) lived in a *Tub*, and hee being a devout man, we must of necessity have this Argument allowed, that if he lived in a *Tub*, hee Preached

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alſo in a *Tub*, ſo that at laſt hee Reformed the King, who would daily leave his Palace to heare his worthy and Religious *Tub-Lectures*; I wiſh our Times would not be more proud then the former, he was a man of good life and converſation, and the Squares went *Round* with him; and when hee was ſmitten in Age, the King gave him the Title of *Elder* every day, with which he continued till the houre of his Death, and ſo much for this piece of Antiquity.

In the dayes of King *Arthur* of *Bradley*, and his foure-hundred forty ſixe *Elders* of the *Round-Table*, the firſt men that ever wore *Round-Robins*, there lived a Paſtor whoſe Fame (you all have had a ſpice of) called *Cornelius*, a ſickly man, and did all in a *Tub* with very good *Ordure*; and one that was inſpired with the ſpirit of *Repentance*, and a man whoſe *Zeal* to the *Siſter-hood*, hath cauſed him in one *Lecture* to ſweat ſix houres by the clock, where it was his Fate by the heat of overmuch *Devotion*, to conclude his dayes, and preach his own Funerall Sermon.

And ſo much Teſtification I thinke may ſtand to juſtifie the lawfulneſſe of the aforeſaid *Tub*, whoſe ſpirituall *Hoops* I hope will never faile.

The *Back of a Chaire*, is ſo far from having priority of the *Tub* that it is much inferiour to it, and is never provided, but when the good wife hath employed the *Tub* about ſome other buſines, the body muſt as well be eaſed as the mind, but moſt commonly it is a *Wicker Chaire*, which though it bee not altogether *Round*, is half *round*, and doth almoſt agree aſwell with the ſpiritual groane as the *Tub*, and in caſe of neceſſity may ſerve aſwell (take *top* and *bottome*) as the *Tub*;

but wee doe not boldly (as that Arch-Square-head of prophaneneſſe the Pope doth) terme our Chaire St. *Peters* Chaire, though wee have much more reaſon, and ſo it being needleſſe to juſtifie with ſtronger Arguments the benefit of the Chaire, it being toward noone, I will draw neere the Tables end, where I doubt not but I ſhall pick out many wholſome Arguments, and enough to ſatisfie any reaſonable man without that prophane Porridge the *Service-Book*, and in this piece of Doctrine (by your favour) will be mine own Carver: This *Table* being finiſhed with ſubſtance to worke upon will allow a ſweet ſavour, and not ſtrengthen but advance the Spirit, and maintaine it when it is up; then if this place be not fit, that alloweth both forme and matter, Ile ſtand to the cenſure of the verieſt Epicure, who I beleeve would ſooner ſwallow this Doctrine, than a great many that ſeeme to make a more Religious profeſſion. And now I have ſatisfied at the *Tables end*, I will make no more Apologie for it, ſince apparant truths are rather hindered then helped with tedious Arguments.

I will now ſet forward to my Revelation in a *Baſket*, which hath bin held Sacred becauſe it was given at the coſt and charges of our inſpired *Basket-maker*, a man inſpired with much Charity, and got all his reliefe by the Basket, it was by himſelf dedicated to the Sheriffes, and by them well furniſhed for the full edification of the Poore, needy, and impriſoned Brethren, who have ſuffered for the conforming and tearing off of *Surplices*; and why may not a man piouſly and zealouſly confirme the aged, and inſtruct

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the youth in a *Basket*, aſwell as in a *Pulpit*: The *Tables-end* Lecture being ended for the Rich, and the *Basket* lecture for the Poore and needy, let us proceed to the *Buttery-Hatch*, which is the fitteſt place in my opinion to adminiſter the liquor of Life and ſpirituall drops of comfort, where ſome zealous men of our Brother-hood, have ſo overtyred themſelves with earneſtneſſe in this Doctrine, that they have growne unſenſible, not able to ſtand on their legs, or give a ready word; that even with *Maudlin ſorrow*, perceiving their weakneſſe to proceed no further, they have wept with very griefe, being ſupported home with expectation of next mornings remedy.

But he whoſe ſtrength of brain and power of Spirit will preſerve to hold out this *Buttery-hatch* Lecture, may with much eaſe adminiſter *Reformation* on a Bed-ſide, where inſpired with the Spirit of Unity, we conſtantly conclude, and joyn in a copulative love without the unneceſſary aſſiſtance of any light but the flame of our own *Zeal*, with which I doubt not but that wee are equally furniſhed, proceeding from the pretious Coales of Devotion; and inflamed by the provoking Adminiſtry of the laſt Doctrine, I hope theſe Arguments will ſuffice ſufficiently to informe you of the neceſſary and profitable cauſes we have to vindicate and appologize for the Dignity of private Preaching in ſo many Forms, and according to this Method. I ſhall now march on to the ſpirituall Poſtures, which have alluſion to thoſe for *Pike* and *Muſket*, in which I will not prove tedious.

It is not unknowne to you by beloved *Agetators*, that there may be a ſpirituall warfare, in which you

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are not particularly exercised in the postures of your Doctrine you will go neere to suffer, and all the select of us; The first I will instruct you in shall be that alluding to Pike.

Agitators stand to your Armes.

When Authority is absent,----*Disorder your Doctrine.*
When present, ——— ——— *Order your Doctrine.*
If absent againe, ——— ——— *As you were.*
If you conceive you shall have the better on't
Shoulder your Doctrine and march.
If Authority bee too strong, then
(*Agitators*) *as you were.*
If Authority appeare weake,
Advance your Doctrine.
If strong ---- *As you were.*
If you get stronger in Faction,---*Charge to the Front.*
But if Authority come in full power, ---- *Faces about.*

Levellrs, stand to your Armes.

Now Authority is gone, ----*Make ready your zeale.*
If Authority appeare not yet,--*Charge your zeale.*
If you expect the Victory--*Turn your zeale and rest together.*
Blow your zeale.
Prime your zeale.
Blow off your loose zeale.
If Authority come not yet, for our Sillers sake
Cock your zeale,
Guard your zeale
Blow the coale of your zeale.
Now if you thinke to overcome Authoritie,
Present your zeale to the Left, and give fire to the Right
But if you be vanquished betwixt this and Paddington.
Faces about.

FINIS.